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lowed by the indication of its oldest manuscript or best printed authorities; the manuscript sources are properly described, and there follow occasionally brief critical remarks, the *nota* of spuriousness, cross-references, etc. No serious student of medieval Rome and vicinity, in any of their phases, can afford henceforth to be without the *Italia Pontificia*. If Jaffé's *Regesta* in its earlier form rendered great service to all workers in medieval history, in its new form, now available for Rome and Medieval Latium, it will render much greater service. No more attractive vestibule could be constructed for the vast edifice of medieval papal history. Future generations of historical students and research-workers will have every reason to remember with gratitude the author of a work that was not constructed without long and close devotion, much physical labor and the highest skill in the use of the delicate mental machinery now indispensable for the critical edition of ancient documents.

THOMAS J. SHAHAN.

Israel in Europe. By G. F. ABBOTT, Knight Commander of the Hellenic Order of the Saviour. (London and New York: The Macmillan Company. 1907. Pp. xix, 533.)

THE history of Israel in Europe differs in every fundamental particular from that of the other tribes and races that have passed from Asia across the Bosphorus. Every other people, provided always that it succeeded in saving itself from being absorbed by its neighbors, fastened on a more or less permanent territory, organized a government, maintained amicable or hostile relations with its neighbors, occupied itself with the arts and developed a civilization—these various matters, in fact, constitute its history, as we understand the term. Such obvious interests do not enter into the history of Israel in Europe. From the time when the bolt of war destroyed their temple, the Jews have had no state, no arts, no civilization, nothing at all constituting an acknowledged element of national history, except a religion, which, as antedating their invasion of Europe, lay outside the range of the present author's inquiry. His book, in consequence, reduces itself to a record of persecution varying in form and intensity through the ages, but uninterrupted from the day when Zion lay prostrate before the Emperor Titus, and though meeting at times with apparent success, terminating invariably in substantial failure before a stubbornness, endurance and racial exaltation which are without example.

In such a story of the persistent conflict of European and Asiatic prejudice, our first demand is for fairness. This demand the author succeeds in satisfying; in fact, strange as it may sound, he more than satisfies it; for, gratified with the consciousness of an uncommon virtue, he cannot refrain from accompanying the record of each fresh act of violence with sad reflections on the hopeless enslavement of men to hatred, exclusiveness, blood-thirst and all the narrow vices of primitive society. Moral attitudes, however splendid and superior, have

a disappointing way of missing their effect through iteration. Not only is the author's fervor of righteousness chargeable with some dull pages, but it accounts for a serious defect of composition. Concerned with moralizing, he cannot bother about mere facts. In the early sections, indeed, it is different. The chapters dealing with Hebraism in the colonial world are an admirably sober and critical story of the sowing of those dragon's teeth of prejudice from which sprung the giant brood of later days. In the medieval period reflection begins to gain the upper hand, until, when the nineteenth century is reached, the reader must laboriously fish up every penny-worth of fact out of a veritable ocean of comment.

If the author has, generally speaking, mistaken the relative importance of fact and discussion suitable to a work of history, he falls into another error when he fails to appreciate at its full value the Jewish Renaissance. Incomparably the most important event in the existence of the Hebrew race in Europe befell when, in the eighteenth century, Moses Mendelssohn proclaimed that the Jews must abandon the figment of being a people chosen and apart, and must become Europeanized. For seventeen hundred years they had maintained an isolation, splendid, perhaps, from more than one point of view, but terrible in the persecution which it invited and more terrible still in the dehumanization which it effected of the Jews themselves. Cut off from civilizing influences, what, except the human forms, distinguished the folk of the Ghetto from the beasts of the field? The Talmud, worshiped as a source of light, suspended a darkness over them wide and deep as Erebus. Out of this bondage to a book, worse than the bondage of Egypt, Mendelssohn, named Moses by a prophetic father, pointed a way by urging participation in the civilizing labors of Europe. Blot out seventeen centuries of Jewish history, and Europe would not be, except for the single Spinoza, himself an ostracized Jew, a jot the poorer; Mendelssohn's movement has effected a complete change. The Jewish share in modern life is immense and in a Jewish history deserves detailed consideration. Let no one look for it in these pages. Obsessed by his idea of persecution, the author cannot spare the space to recount the positive labors of the Jew in the field of letters, journalism, finance, invention and pure science.

These defects are offset by a personal enthusiasm and vivacity of tone unusual in a work of encyclopedic character. We relish the same, even though the dish arrests our appetite. The author frankly admits the derivation of his work from secondary authorities. If he had wrestled with the facts in the sources, his text might have profited, among other ways, by being somewhat less insistent on the animating theme of the total depravity of man.

FERDINAND SCHWILL.